

## THE EDITOR'S NOTES

### PHILIPPINIANA RECORDS



#### A. A Visual Documentation of Fil-Hispanic Churches Part VII: Parish Church of St. Augustine, Paoay, Ilocos Norte

The name Ilocos is a very popular term to Filipinos for different reasons. Historically, the life of this term started as early as 1572 “when Juan de Salcedo reconnoitered the wide Laoag River.” In ten years time, the settlement grew with clearer

groupings into Laoag, Batac, Bacarra-Vintar, the area of Dingras and the valley of Badoc. By oral tradition “Paoay was founded in a site curiously called Bombay near Callaguip about two kilometers west of the present town site.” The cornerstone of the church was laid in 1704 although another document takes a later date of 1710. The church of San Agustin according to reports “was one of the most perfect and well-adorned churches in the islands.” “The façade of the church had five niches that each housed a carved image of a saint.” “The walls of brick and stone were propped up by buttresses that were wide at the base but tapered at the top.” The altar piece had a *retablo mayor* which was fully gold-leafed and wooden images of saints in half-relief. Detailed information about this huge, cavernous, earthquake-baroque church, thankfully, is available from the Foronda-Manzano papers. Other much later historical researches by Adaza in 1986, and Ragual submitted to Dr. Ernest Cadiz are most useful in the appreciation of this church. **Philippiniana Sacra** wishes to thank **Professor Regalado Trota Jose** for this piece.

#### B. Removability of Regular Parish Priests – Part Two

We continue with Part Two of the classic document Removability of Regular



Parish Priests (*Amovilidad De Los Curas Regulares*) composed by **Francisco Gaínza, O.P.** with *Foreword* written by **Regalado Trota Jose** who incidentally also corrected the copies supplied by other historians with the original. We have already stated in the previous issue of **Sacra**, and it is critically necessary to repeat the fact here – that the intention of the document of Gaínza was the passion to the ideal of reforming the regular clergy especially those tasked to handle parishes. It was a major strategy to maintain strict discipline among the regular clergy and the revival of the powers of the bishop or the provincial superior of the religious. The soul of the document emanated from the instructions of Benedict XIV issued in the middle of 18<sup>th</sup> century. The implementation fell on the shoulders of whoever was the ordinary of the place.

*C. Concerning Other Defects on  
Nature and Diseases  
which are Characteristics of these  
Bisayans and Filipinos*

**Alcina's** chapter 23 starts with the theoretical framework of the substantial interdependence that exists between the body and the soul. Then too, the *fomes peccati* (scars of sin) is taken up hence our defects, moral ugliness and vices. This explains the widespread illnesses, diseases and other lamentations. The illness of the soul is also the illness of the body and vice versa. Abortion is committed on babies who are born deformed (blind, lacking in limbs, humpbacks, other diseases) to avoid the burden that will be suffered all life. Miscarriages were caused by the use of herbs and other evil methods which bring about the cessation of life. Certainly there are other obstacles which are beyond control such as the interminable heat and poverty endemic in these islands. There are also other diseases like small pox, measles and scabies which are widespread. The missionaries slowly learn the art of medication using leaves, seeds or bark of trees.



## ARTICLES

*A. The Economy of Communion  
Signs of Hope for a New Business and  
Economics Paradigm in The Globalization Era*

The world economy these past few years is facing the most serious crisis since 1929 and all the

protagonists of the economic community are called to a new and greater responsibility and commitment in order to overcome this crisis, as well as finding new sustainable ways for the market economy. The main challenge of the Economy of Communion both at its theoretical and practical levels is to show that it is possible here and now to build businesses and communities oriented towards authentic relationships where reciprocity has the right to exist also within the economic domain. The Economy of Communion is one of the concrete hopes for seeking altogether new cultural signs/indications and concrete ways for a new paradigm of market economy, that which humanity is searching in this age of crisis, sustainable in the new globalization era which faced with new environmental challenges, growing poverty and exclusion, as Pope Benedict XVI had underlined by mentioning the Economy of Communion in his Encyclical Letter *Caritas in Veritate*. **Luigino Bruni** authors this article which he delivered at the International Conference on Social Protection and Poverty Alleviation held at the University of Santo Tomas, September 23-24, 2011.

*B. The Gaping Split of The Subject  
In Politics and Tradition*

**Delfo C. Canceran, O.P.**, writes this article which faces the challenge that intervenes the uneasy relationship between tradition and politics. The split is explained by the logic that is alleged to operate in the institutional church. Liberation theology is hoisted and elevated to serve as bridge that intervenes the split in the concrete engagements in the world. Unsuccessful though, a detour is made towards the subject. Psychoanalysis through Lacan finds the subject split in itself tormented by “insatiable desires.” Back to the theologian and his/her theology, the humility that seeks to accept one’s vulnerabilities faces a deeper challenge.



*C. Don Isabelo de los Reyes (1864-1938)  
Forerunner of Filipino Theology*

**Feorillo Petronilo A. Demeterio III** tasks his paper according to three primary concerns: 1) to make an impartial assessment on the contribution of Don Isabelo De los Reyes to Filipino theology; 2) to stretch the history of Filipino theology some eight decades backward so as to enrich and diversify its tradition and, 3) to give modern Filipino theology the chance of reflecting and learning from the positive and negative aspects of De los Reyes’ incursion into theology and religious studies. The

reading of this article is backed by a style which is highlighted by an interesting bundle of sources which are considered authoritative and primary. At best the writer of this paper can well be assured of the exploratory and encouraging value he has offered our readers.



## STUDIES

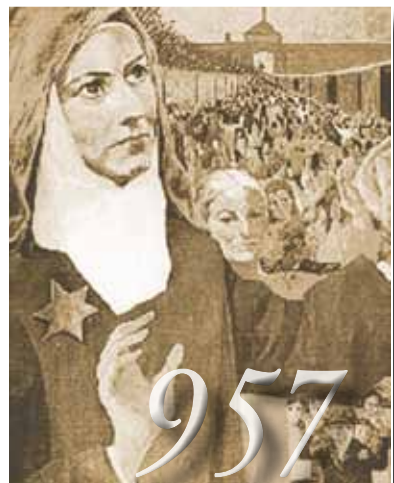
### A. *Canonical Issues in Pope Benedict XVI's Letter to the Catholic Church in China (2007)* – Part One

This letter issued in 2007 was addressed to all Catholics in the People's Republic of China. The letter is primarily theological and pastoral in nature though certain canonical issues

were discussed such as the state control over bishops and the Bishops' Conference; the independence of the Catholic Church in China from political power; the appointment and ordination of bishops; the formation of the clergy; the religious and the lay faithful; the work of evangelization; the religious freedom and the continuous search for a dialogic atmosphere. **Fr. Hyacinth He, O.P.**, who holds a doctorate in canon law, dissects his systematic study based on the provisions of the Code of Canon Law and the current situation prevailing in China. An interesting "in-between" element emerges as expected: the issue on the so-called "open" and the "underground" church. This is the first of two phases of study which promises to be an interesting reading.

### B. *Edith Stein on Being Human as Grounded and Supported by Eternal Being*

This paper written by **Jose Conrado Estafia** in collaboration with **Romualdo Abulad, SVD**, is a development of Edith Stein's monumental work *Finite and Eternal Being: An Attempt at an Assent to the Meaning of Being*. In looking at our own being which she discovers, the idea of a pure being or a true being or eternal being is revealed. God's nature and our own are different. Being human is only a transition from one moment to another. The being of the ego is not all-embracing, but merely a received being but still it is a being making sense of the term *analogia entis*. Our conscious life cannot truly know who we are and our search for what it means to be human brings us to that being who is the



archetype and author of all finite beings. This Being which has disclosed himself to us as a person, even a tri-personal being deepens our understanding of being human. The writer is currently in Vienna, Austria pursuing further studies into the reading of Edith Stein's original works in german.

## **OTHERS**

Vol. XLVIII, No. 143 (January-April 2013) hopes to feature:

*Michel Foucault's Philosophy of Bio-Power  
and The Construction of the Human Subject*  
**Christian Bryan Bustamante**

*Utilizing Moral Imagination in Bioethical Issues*  
**James McTavish, FMVD**

*Christian Theologies of Salvation*  
**Dexter Austria, O.P.**

*Integrated Catechesis:  
The Redaction History of Cann. 773 and 779 of  
The 1983 Code of Canon Law*  
**Enrico Eusebio Jr., S.J.**

*Bishop Santiago Sancho on The  
Conception of a Filipino Missionary Institute*  
**Michael Layugan, S.V.D.**

## **ERRATUM**

The article of **Marciana Agnes Ponsaran** *Big Expectations from Something Incredibly Small: An Introduction to Nanotechnology* featured in the May-August 2012, pp. 565-580, is an excerpt from the author's dissertation done at the UST Graduate School in 2011.